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OPEN LETTER TO LEADERS OF THE THEOSOPHICAL MOVEMENT

This Open Letter is written on behalf of the theosophical bi-monthly *The Eclectic Theosophist*. Its purpose is to invite you to share with our readers your views about the wisdom, usefulness, and/or need of an informal meeting together of heads of today's main Theosophical Societies. It is not, therefore, a Letter proposing such a Conference, or asking for a possible agenda. That could come later, dependent on replies received; but it is asking for a frank statement from you as to the real worth of the idea.

As you well know, the idea of theosophical union or unity, first proposed by G. de Purucker in 1930, has lain fallow in many minds since then, and has more recently been given more international overt expression through the pages of *Theosophical Network*, issued from Muskogee, Oklahoma.

The many years since 1930 have given opportunity to view with growing perspective the activities of the various Theosophical Societies, their efforts, accomplishments, failures. Formal union today is not generally considered possible or even desirable, but it should be clear that understanding and inner co-operation among leaders could be a positive factor in sounding a strong note of basic theosophic aim and purpose, one that could strongly influence world thought. When such a suggestion, however, has been aired we find some who applaud a meeting of theosophical leaders as sound and constructive, while other voices feel it would be useless, a waste of time and energy, an empty gesture.

It is to seek your own response to this question that this Letter is directed to you. Sharing your considered views with other hearts and minds will by many Theosophists be considered a real service, and indeed your response is something we feel all theosophists need today. For Today is always a Day of Opportunity, and surely for Theosophists that opportunity is not alone duty to our individual selves, our immediate Society, Lodge, Group, or Association, but is inclusive of that larger duty toward the great Theosophical Movement which embraces them all.

Looking forward to your reply, and with warm

greetings this fifteenth day of January 1989,
Sincerely and fraternally,
(Sgd.) W. Emmett Small
Editor

Copies sent to:

Mrs. Radha Burnier, Adyar, Madras, India
Mr. Herman Vermeulen, The Hague, Holland
Miss Grace F. Knoche, Pasadena, California
Mr. Henry Geiger, Los Angeles, California
Mr. Walter Jahn, The Hague, Holland
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Mr. Herman Knoblauch, Hannover, W. Germany
and to T.S. National officials in England, France, Germany, Holland, The Philippines, Australia, New Zealand, Canada, the U.S.A., and others.

THE MASTERS OF WISDOM AND THEIR WORK

L. Gordon Plummer

Extract from the final chapter of the author's book *From Atom to Kosmos*.

At the present time we are passing through a particularly difficult cycle, a time of transition really, and although these truths are difficultly received, yet there is an opportunity to learn much we have not had for centuries. The wisdom of ages is our heritage, and woe to the human race if we do not claim what is rightly ours and draw upon the treasury of wisdom contained in the Ancient Mysteries, and shape our lives in accordance therewith. Here are the facts then, as we have been taught them.

There was a time in human history ages ago when materialism had not yet set in, when an instinctual sense of the mysteries of nature was the common property of all. Intercourse between the gods and men was easy, and many were aware of their Divinity. As time went on and developing man descended farther into matter, and the thickening veils of selfhood obscured the face of the Divine, this knowledge would have been lost forever had it not been that a Brotherhood was formed of the more advanced individuals of the human race for the purpose of preserving the Wisdom

of the Gods. This band of holy men, advanced men, whose lives were given to the cause of saving for mankind's future use the wisdom handed down from the Gods, carried on its work through the rise and fall of nations and of civilizations.

In each generation these mighty men train their disciples so that the band shall not die out, teaching them how to guard the secrets. They search at all times for unselfish souls who are willing to give themselves and subordinate their destinies to the welfare of humanity, ever and anon giving out such teachings as mankind is ready to receive. Each age has brought forth a few such self-sacrificing ones, so that this Brotherhood has never died out. History is brightened by the appearance of great Teachers, such as Gautama the Buddha, Jesus, Confucius, Lao-Tse, Pythagoras, Apollonius of Tyana, and many more. These had a common work. Not only were they in search of new recruits, but they came among men to set in motion new currents of thought, to help men to raise their minds and hearts to new heights of understanding and sympathy.

Study the great religions of the world, and also the great philosophies, and you will find that, framed as they were in different manners to suit the times, the purpose of their message is that men should learn to *know themselves*, to know life, know and understand nature, and, knowing, learn to live. Furthermore, these had definite technical teachings to offer to supplement the ethical doctrines, for goodness must be enlightened by knowledge if the redemption of mankind is to become a reality.

And what does all this mean to us of the present day? It means this: Just as in the past there was need of new recruits for the work, so there is that need today, and there is no one who is not in a position to help in some measure. If we have any light at all—and who has not?—it is our bounden duty to share that light with those who have less than we. And the reward? The inexpressible guerdon that comes in the growing ability to teach, to exemplify, to instruct in the Divine Knowledge.

... TO STRIKE THE KEYNOTE OF TRUTH

[In E.S. Instruction No. III of H.P. Blavatsky, under the section "Concerning the Secrecy Required", the student asks: "Why such secrecy about the details of a doctrine the body of which has been publicly revealed, as in *Esoteric Buddhism* and *The Secret Doctrine*?" H.P.B. replies:]

To this Occultism would reply: For two reasons:
 (a) The whole truth is too sacred to be given out promiscuously.
 (b) The knowledge of all the details and missing links in the *exoteric* teachings, too dangerous in profane hands.

The truths revealed to man by the "Planetary Spirits" (the highest Kumāras, those who incarnate no longer in the universe during *this* Mahāmanvantara), who appear on earth as *Avatāras* only at the beginning of every new human race, and at the junction or close of the two ends of the small and great cycle, were made in time to fade away from the memory of man as he became more animalized. Yet, though these Teachers remain with man no longer than the time required to impress upon the plastic minds of child-humanity the eternal verities they teach, the spirit of the teachings remains vivid though latent in mankind. The full knowledge of the primitive revelation having, however, remained always with a few Elect, has been transmitted, from that time up to now, from one generation of Adepts to another. As the Teachers say in the *Occult Primer*: "This is done so as to ensure them (the eternal truths) from being utterly lost or forgotten in ages hereafter by the forthcoming generations . . ." The mission of the Planetary Spirit is but to strike the *keynote* of Truth. Once he has directed the vibration of the latter to run its course uninterruptedly along the concatenation of the race to the end of the cycle—he disappears from our earth until the following Planetary Manvantara. The mission of any teacher of esoteric truths, whether he stands at the top or at the foot of the ladder of knowledge, is precisely the same: as above, so below. I have only orders to strike the *keynote* of the various esoteric truths among the learners as a body. Those units among you who will have raised themselves on the "Path" over their fellow-students in their esoteric sphere, will, as the "Elect" spoken of did and do in the PARENT BROTHERHOODS, receive the last explanatory details and the ultimate key to what they learn. No one, however, can hope to gain this privilege before the MASTERS (not my humble self) find him or her worthy.

[The Section continues with important instruction. Interested readers will find this on pages 601-03 of *Blavatsky: Collected Writings*, Vol. XII. — ED.]

PROCLAMATION

The following are the words of William Q. Judge at the First Convention of the Theosophical Society in America, session of April 29, 1895. We have quoted them before (see *E.T.*, No. 51) but we feel it is well to recall them today and to ponder the spirit inspiring them. From our own earlier comment we quote: "Their significance lies not so much perhaps in their making a moment in history—recorded inerasably on the screen of Time—but, more importantly today, because they serve to all Theosophists of whatever Society as an example of nobility and wisdom in action at a time of incredible testing. They hold no negative censure or criticism, but constitute that perennial appeal to the loftiest aims which must ever awaken response from cognate hearts. Thousands who to-

day recall the name of W.Q. Judge at this time of year (born April 13, 1851, died March 21, 1896) will recognize in this proclamation the same spirit expressive of that idealism he ever put into action for the high Cause he nobly served. — ED.

The Theosophical Society in America by its delegates and members in first Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of theosophical societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

To all men and women of whatever caste, creed, race, or religious belief, whose intentions aim at the fostering of peace, gentleness, and unselfish regard for one another, and the acquisition of such knowledge of man and Nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

It joins hands with all religious bodies whose effort is directed to the purification of men's thoughts and the bettering of their ways, and avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

And lastly, it invites to its membership all those who, seeking a higher life hereafter, would learn to know the *Path* to tread in this.

OUR CHARACTER— OWNERSHIP IN FULL

Vonda Urban

All sentient life is a scintillating burst of color that dances throughout the Cosmic Spheres while singing a Song Celestial. Each individual center of consciousness is a prismatic sparkling somewhere within the vast spectrum of infinitude; each one a luminous 'Pillar of Light' streaming outward from the innermost center of its own Spiritual heart, in resplendent brilliance that becomes increasingly stained with color, as it shines downward through heavier and thicker veils of matter. Thus, all unfoldment evolves through a fantasy of color and sound, the inner light of selfhood expanding forever through endless cycles of work and rest, day and night, life and death, Manvantara and Pralaya. Somewhere along the way we learn at last that living is an art, and each of us an artist eternally mixing, mat-

ching and changing the tones and colorings of the fire and music in our soul, fashioning it into character.

During our lifetimes we can choose to become the skilled craftsman, inspired to use our palette of Skandhas in creating a masterpiece of radiant light; or we may carelessly mar our work, blotching it with harsh and muddied pigments. But when death ensues, all labor ceases, and from artist we become the dreamer, visioning the living lights and shadows we had imprinted on our consciousness while in the world of causes—studying them in the roseate bliss of Devachan, or the eerie nightmare of Avitchi. And out of this, from self to self we merge our changing character which is at every moment a composition of our self-expression—at once, all that we have become, all that we are, all that we 'own'.

In *The Esoteric Tradition*, Dr. G. de Purucker tells at length "how man is born and reborn," from which the following passages on character have been chosen.

Character is in its essence the Self, or perhaps, more accurately stated, it is the clothing which the Self weaves around itself, partly composite of the essence of the Self, and partly of the robes of experience and knowledge garnered in former lives. Character in its manifestation in earth-life is thus, at least in part, that which is evolved forth from the Self and in part the treasury of knowledge and experience . . .

The great Greek, Plato, was absolutely right in ascribing all knowledge, all wisdom, all innate learning, to reminiscence, re-collection, re-membering, of the things that we did, the thoughts that we had, and of the things both ideal and material that we made a part of ourselves *in other lives*, and which thus have become parts of our very soul—that is to say, parts of our particular character. These memories we bring over with us from previous lives in a general form as our character; for the character of a man actually is composed of or more accurately is, the source of all his capacities, talents, genius, aptitudes, tendencies, likes, dislikes, loves, hatreds, instincts, attractions and repugnances.

Now let us as ourselves the very pertinent question in this connection: Whence came all these elements of our character? . . . Certainly they did not 'just happen', for the very reason that we live in a world of order, or strict causalational activity by which consequences follow upon previous originating causes; in which chain, act follows act in an endless concatenation throughout eternity, one thing producing another thing endlessly, and, in the case of the human being, as strongly and ineluctably as in the cases of all other entities and things . . .

Each one of us humans is following that particular line of life, that particular path of evolution, which for him is necessitated by the directing influences of the entire aggregate collection of all qualities and tendencies gleaned out of his former incarnations and massed together today, as his present character, around the Monadic Self which is the center or core of his being.

As far as concerns those whose life contains more than seems just of sorrow and struggle, we are right to say that these difficulties and causes of suffering are due to, and therefore traceable back to, their own faults of thought and feeling and action in their past incarnations. Deliberate perversity of will, or indifference to the moral law, or neglect of proper exercise of one's other faculties, in those former lives left streaks of imperfection, so to say, in their respective characters; and when they now reincarnate, these kar-

mic results inevitably manifest themselves in the form of imperfections of understanding or of restricted capacity, which infallibly eventuate in bringing about periods of misfortune or of sorrow or of pain.—(Vol. II, pp. 677-78, 674-75.)

The sum total of our character is, at any moment, the circumstance of our self-conscious awareness; a 'ring pass not' of vision, innate capacities, perception and power that reaches outward to the utmost limits of our spiritual, mental and material cognition; and while these three qualities of spirit, mind and body are each a separate stream of evolution unfolding together, although not equally, in the intricate composition of our septenary constitution, they work through an overall emphasis of desire—the Kāmic Principle in which our human nature is presently anchored. Desire is the driving power in our self-consciousness, a dual polarity of emotion and will that is a sensory urge in its material aspect, but becomes will power in its spiritual manifestation. It is the egocentric drive of selfishness on upward to the altruistic drive of selflessness; but at this stage of our human immaturity, as is so evident the world over, our desire nature is but a keyboard of sensory perception emoting songs of happiness or cries of anguish, as changing moods of harmony and discord color us "tickled pink, red with rage, green with envy, golden with promise, purple with passion, streaked with yellow, black with despair, white with purity, true blue"—and on and on through the degrees of highs and lows that circumscribe the 'ring pass not' of all we love and hate.

And what of love and hatred? Love is a Cosmic energy, a magnetic, cohesive force that is "the cement of the Universe," and whose opposite poles of attraction and repulsion bind us with unbreakable bonds to whatever we love or hate. In *The Mabatma Letters* it is stated: "*Love and Hatred* are the only *immortal* feelings, the only survivors from the wreck of *Ye-dhamma*, or the phenomenal world. . . Unless a man *loves* well or *hates* as well, he will be neither in Devachan nor in Avichi."—(Letter No. XXC, pp. 127, 134). Love is the dynamic creativity through which our self-consciousness expands to Universal awareness when it is impersonal and selfless—or shrinks into egotistical ignorance when it is personal and selfish. There is no doubt about it—we put first what we love most; and whether it be an altruistic ideal that we would die for, or a material object that we might kill for, the total character is the vehicle channeling the energy, and it can transmit only what will flow through it. When, finally, we accept ownership in full for our character—all of it—EVERYTHING!—that is when we begin to know the art of living; that is when we realize that all creativity is footed in the essence of Universal Love, and it streams through the Monadic core of our Selfhood,

guiding us, inspiring us, teaching us by painfully burning away the dross in our soul, until we choose to cleanse our character with Spiritual fire. That is when we blend our human pigments with compassion, and our heart reaches outward in a symphony of harmonious light.

THE JUDGE CASE

From an *E.T.* reader, W.K., we share the following paragraphs on a subject that still needs response, wherever this is possible. He introduces his commentary with these words: "Have enjoyed reading the last 2 issues of *Eclectic*—Nov/Dec '88 and Jan/Feb '89. Good food for thought there as usual, and, of course the usual 'awakeners.' If anyone has truly worked to bring together *rapprochement* among 'theosophists' of various provenances, you have—and, in my esteem, on the right basis of FACTS; and no holds barred, so we can all get at the truth." W.K. then continues:

"The Judge Case," p. 6, *Eclectic* Jan/Feb '89. I would welcome any evidence either pro or con on this matter. Thinking over this whole matter it seems plain to me that inasmuch as most of the differences arose on questions relating to the "E.S./E.S.T." (or, by whatever it was called), and those concerned were pledged to secrecy, it became a violation of a promise to discuss the matters in *public*. It was also somewhat silly for the officers of the T.S. to try to take to 'court' anyone of the membership, officer or anyone else, on a matter that was purely personal. I seem to recall that at the very outset, Judge wrote to Olcott a careful letter drawing his attention to this. Another thing that seems clear to my reading of the documentation is that at no time was Judge given a decent time to see, review, evaluate or even make complete copies of the so-called 'evidence.' Personally, I would call that unfair. However, we are dealing with 'history,' and I notice that 'history' is generally distorted by the 'victorious'—(whoever those turn out to be, and in this case, I would judge, strictly for myself, that it is most unfortunate that any material at all, which lends insight in the 'case' was not exposed at the time when the 'case' was being tried. I cannot understand how it was possible for A.B. and others to re-open the matter after they had declared it CLOSED. Obviously there are many mysteries of psyche in all this.)

As I recall Dr. J.D. Buck was the only one to go with Judge to London at the time of 'trial.' He, and I believe Dr. Archibald Keightley, those who at least, have gone on record as to what had been said and done, also! Anyway, I note Leslie Price's views. Now let us get on with putting what is found out where everyone can see it. (p. 11, same issue. I note his feelings in regard to the reprinting of CWL's MARS—and the most I can observe is that that is not congruent with H.P.B.'s or Masters' writings about Mars.)

I strongly feel that a point should be made: Let the writings of 'theosophists' speak for themselves. Many now in the 'original' T.S. may not be aware of what Mr. Judge wrote; or whether he tallies with H.P.B. and Masters' writings, or not. For anyone in these days, 100 years or so later, to make decisions, there has to be some scholarship, some reading, and, since THEOSOPHY is, as I see it, the doctrine of *individual responsibility*, it is the individuals who will have to *read and decide* for themselves. To the extent that we allow 'others' to direct or to influence our judgement and our opinions, to that extent we may be unfair to others, or, to an idea! If our adherence to Theosophy is to be on the basis that THERE IS NO RELIGION HIGHER THAN TRUTH, then, how are we going to apply that motto without ourselves doing some work, sacrificing some time, in order to ascertain *at first hand* the truth, or otherwise, of things? In any case one ought to look at THEOSOPHY as an attempt to scientifically express the state of the Universe, employing the observations of all who have studied it, to the extent that these reports are available or interpretable, and are inter-consistent. In *The Secret Doctrine*, Vol. I, p. 272, Item #1, H.P.B. here gives an overview of the kind of work that I mean: ages of research and comparison, with no prejudice, and no claims to uniqueness. Then one has to add to that *as a base*, the exposition of the Three Fundamental Propositions (S.D., I, p. 14-17). I am convinced that any 'theosophist' who has not done this foundation work is in grave danger of getting confused as to what Theosophy is. One might add to this basic need the *10 Items of Oriental Psychology* that H.P.B. gives at the end of Vol. II (p. 587) of *Isis Unveiled*. One can go on giving references to key quotations, but, without these as basis, and without a good understanding of their pervasive existence in Nature, how can one call himself a 'theosophist'?

TO THE MEMBERS OF THE CABINET OF THE THEOSOPHICAL SOCIETY, INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

The following document, dated January 25, 1935, is addressed to the Cabinet of the T.S. (Point Loma), and later, January 30, was read to the full "Headquarters Committee". At that reading all members of both bodies signed the document. We publish it here in continuation of our promise in the Jan./Feb. 1989 *E.T.* to quote from documents, letters, addresses, public and private, that might give more information about G. de Purucker, his aims and accomplishments.—Ed.]

International Theosophical Headquarters
Point Loma, California
January 25, 1935

The Leader's Private Office

Should my Successor not be here at the time of my death or disappearance, the members of the Cabinet, with all their devotion might say: "Well, we ought to have a President or a Chairman. How shall we get one? The Leader did not appoint one." This is assuming, of course, that the present Chairman, Dr. Joseph H. Fussell, should have died and I had not named another Chairman. So I now ask you to elect in such case your own Chairman by a majority-vote, and that that Chairman be retained as a permanent Chairman and not changed from year to year. Of course, if there is already a Chairman appointed at the time of my death or disappearance, let him remain in office; but if he should die, then elect your own Chairman out of the eleven members remaining or the ten members remaining; or, if all the members of the Cabinet should die except three, let them elect one of their number as Chairman.

Of course I anticipate that as soon as I pass on, or shortly afterwards, my Successor will assume office and do as I have done. But I will go a little farther; and I want you here to bear witness to what I say: In case of my own death and in the case of my Successor's not assuming office within three years of my own passing, it is my wish that the Cabinet assume all the functions during this period ad interim that the Leader of Theosophical Society himself exercises: to appoint their own Chairman and in case of need to elect worthy and honorable men or women to fill any vacancies in the Cabinet that may occur.

If after three years my Successor has not assumed office, then I now authorize and direct the Cabinet existing at that time to exercise their best judgment and elect a Leader of the Theosophical Society from among the members of the Theosophical Society, which might include one from among the members of the Cabinet or from the members of the Theosophical Society in general.

But I state that I fully expect that my Successor will be in office before any such time as three years after my own decease will have run. I am simply trying to take care of possible contingencies.

Again, if after my death, my Successor should not appear or should not assume office within the three years' period mentioned, I hereby request and instruct the members of the Cabinet who will in this interim have complete charge of the affairs of the Theosophical Society and will perform all the functions that the Leader of the Theosophical Society would perform, to decide or to settle any and all differences of opinion that may arise among them, whether with regard to policy or any action whatsoever, by a majority-vote of the full Cabinet; and, furthermore, that seven or eight members of the Cabinet shall be regular residents at the Inter-

national Headquarters of the Theosophical Society, thus allowing for the regular conduct of business; provided, however, that in matters of wide moment or great importance affecting the entire Theosophical Society, no action shall be taken by the seven or eight members residing continuously at the International Headquarters without receiving the votes in writing of the other members of the Cabinet who may be living at a distance, or in any case unable to be present.

A majority-vote as mentioned above would mean in ordinary affairs four out of the seven or five out of the eight of the permanent residents of the Cabinet at International Headquarters, or seven out of the twelve in case the matter dealt with is one of great import and a full vote of all members of the Cabinet be taken.

All members of the Cabinet holding office as Cabinet-Officers at my death will continue in office until my Successor as Leader of the Theosophical Society takes office.

Any vacancies in the Cabinet after my decease may be filled up by electing from the entire membership of the Theosophical Society such new member or new members as the Cabinet may decide upon by a majority-vote, in this case the majority-vote signifying a majority of the members of the Cabinet permanently resident at the International Headquarters.

Should the Chairman of the Cabinet holding office at the time of my death die within the interval of three years or before my Successor has assumed office as Leader of the Theosophical Society, then the members of the Cabinet who are resident permanently at the International Headquarters by a majority-vote of their own number shall elect one of their own number as the succeeding Chairman of the Cabinet to hold office until the three years' period shall have expired, as this will greatly facilitate business, and his presence will be needed at the International Headquarters.

It will be the duty of the Chairman of the Cabinet to be at all times and in all circumstances the Executive Officer of the Cabinet, and therefore it will be the Chairman's function and duty, should my Successor not assume office at or immediately following my death, to sign all written official papers that may be needed in the conduct of the affairs of the Theosophical Society, such as charters of any kind, cards or diplomas of fellowship of any kind, official letters or communications of any kind, etc.; and in general to perform such functions for, and in the name of, the Cabinet of the Theosophical Society as may at any time be called for or found needful; but he should do so only after previous reference by oral or written communication to a quorum of the members of the Cabinet who are permanently resident at the International Headquarters; and he should sign all such documents or papers in the following man-

ner, to wit: "THE CABINET OF THE THEOSOPHICAL SOCIETY, BY _____, Chairman."

The Chairman of the Cabinet is hereby authorized and directed at his own discretion to summon together the members of the Cabinet resident at the International Headquarters and who, being in number at least seven or eight, will thus form a working quorum of the whole Cabinet of twelve, and to lay before such assembled meeting any business that the said Chairman may consider as calling for decision or action by the Cabinet. The Chairman shall vote regularly with the other members of the Cabinet; and should there be an equal vote, in other words a 'tie', such measure will be considered to be lost, although such tie will be no bar or barrier against the reintroduction of the same matter at any subsequent meeting. In other words, no action shall be taken on an equal or tied vote, which will not prevent the same measure from being introduced at any subsequent meeting and being voted upon again.

At the end of the term of three years, should my Successor as Leader of the Theosophical Society not yet assume office, i.e., should not have assumed office before the expiry of the term of three years after my decease, the Cabinet collectively and individually are hereby directed and instructed and requested, after all due deliberation and careful thought to elect some member who is in good standing in the Theosophical Society to be the Leader of the Theosophical Society and to enjoy all the rights and undertake all the obligations and duties that such position calls for as outlined in the Constitution of the T.S., as has already been stated in the second paragraph of Page 2 hereof.

I pray and beseech the members of the Cabinet in office after I pass on to subordinate all personal feelings or idiosyncrasies of temperament, and possibly even their own convictions, to the majority-will of the Cabinet in its various deliberations and acts as expressed by their majority-vote; and I ask all members of the Cabinet to look upon themselves as clothed with the responsibility and therefore as carrying the dignity which belong to their high office as personal representatives of their former Leader.

Finally, should it unfortunately ever happen that any member of the Cabinet should so disgrace himself or herself or should so act in any wise as to prove his or her total unfitness for the high post of membership in the Cabinet, the Cabinet is hereby instructed and directed whether or not to expel such offending member, and if so, then voting by majority-vote so to expel that it be done in the kindest way and with the least publicity possible. However, every possible human means should first be tried in order to avoid this absolutely extreme and most regrettable measure.

It should be resorted to solely in the very deplorable case when such offending member's retention of a seat in the Cabinet with its accompanying rights and duties would bring about a disgrace, public or private, or, on the other hand, bring about such friction and disputes in hindering of the Cabinet's work that the Cabinet's proper functioning no longer becomes possible with the offending member's continuance in office.

It is my express wish that the two Presidents of the Parent Theosophical Club at the International Theosophical Headquarters, i.e., of the Men's and Women's Sections respectively, shall continue in futurity as they have been doing under my administration, as Associate-Members, without vote, of the Cabinet of the T.S., but taking part freely nevertheless in all the deliberations and discussions that the Cabinet may have. The purpose of this is to weld together more strongly into a feeling of unity and properly sentimental association the work of the T.S. on the one hand, and that of the Theosophical Club on the other hand. Associate Membership in the Cabinet of the two Presidents of the parent Theosophical Club at the International Headquarters is not a bar to their respective election by the Cabinet to full membership in the Cabinet if at any time the Cabinet should so desire, and need not involve the cancellation of their respective offices as Presidents of the parent Theosophical Club.

I hereby request and instruct the members of the Cabinet, knowing that my Successor when he appears will do likewise, to see to it that my own literary and household staffs be cared for in the future and be given such positions and work of dignity and responsibility at the International Headquarters as the individual members of these two staffs may like best and be best fitted for. The members of these two staffs have served our common Work and myself for years with unremitting fidelity, loyalty, devotion, and enthusiasm; and I want to feel that their future is adequately and properly cared for in the Theosophical Work. They should be on the same basis as other students, working without salary, and should any one or all leave the International Headquarters, of course the responsibility of the Cabinet towards them then and there ceases; but as long as they stay at Headquarters, it is my wish that each one be given such duties as will be of honorable standing and agreeable to and fit for the recipient thereof, thus assuring an honorable and dignified future for them. Their respective names are: Hazel Sheldon Minot, Elsie Violet Savage, Helen Katherine Savage, Ila Beale, Edith Felton, Stanley Zurek, Hazel Pool, and Margherita Siren. I would ask that their wishes in the way of duties be consulted before said duties are assigned to them, and that their wishes as far as possible be followed in this matter.

Should it happen that my Successor does not appear within the three years mentioned above in this present document, then the Cabinet shall proceed to elect a Leader of the T.S. in the manner aforesaid. The Cabinet should be guided in its selection with strict impersonality and impartiality, carefully remembering that any individual who poses as a Teacher or who claims to be the recipient of alleged mystical or Mahātmic or esoteric communications, whether written or otherwise, or who pretends to the possession of and use of 'powers' of any kind, or who in any other manner poses as being superior to ordinary men, is almost certainly *de facto* either self-deceived or a fraud; and such person should never be chosen as the new Leader.

The qualities that should guide the choice and selection, by the Cabinet, when found in some man, are, generally speaking the following: modesty in demeanor and in word and therefore in act; spiritual and high intellectual capacity and qualifications; studiousness if possible combined with knowledge of men and manners and apparent executive ability; and above everything else, loyalty to the traditional Theosophy of H.P.B. and the Masters which I myself have strived so hard to keep pure and unadulterate and which will be found generally in my books and teachings. Other qualities which point to one as having the proper qualifications for leadership are: a rather retiring disposition, self-effacement, love of one's fellow-man, a tongue and pen addicted to no libel or slander of others, charity and brotherly love towards all beings and things. In short, in your choice seek for a man who is noted for his spiritual and moral and intellectual qualities and capacities combined with utter devotion to our traditional Theosophy and an equal devotion to its teachings and a record of not having wandered from them or of having failed to do his best to promulgate them.

It will be best for the T.S. that for several hundred years in the future the order of succession shall be composed of men; and this, not because of any inhibitions that women may have or be supposed to have, but solely because of psychological factors which make the work of the Leader easier for a man than it would be for a woman, and therefore more successful. At the same time it is possible that a woman may be found who may possess the above-mentioned qualities more notably than any one man at any one time may be found to have them. But seek for a man in preference.

Above all things, remember that glib and persuasive talkers are almost certainly not the material, humanly speaking, for leadership.

I most earnestly beseech the Cabinet, forever to continue the same general policies that I have inaugurated since I took office. These policies are certainly well known and outlined and need not be here defined;

but their principles involve their utter fidelity to the Masters and to H.P.B. and to the Message she brought from them, and which I have spent my life in trying to disseminate in the world, on the basis of goodwill and brotherly love towards all, both friend and foe, and with malice towards none, whether friend or foe.

I have drawn up these suggestions as a sort of general guide for the conduct of the Cabinet in case my Successor do not assume office either before my death or immediately after my death; and I believe that all the suggestions contained in this present document are in full accord and harmony with the Constitution of the Theosophical Society. I have strived to make them so.

Dictated this 25th day of January, 1935, at Point Loma, California.

Read in the presence of the members of my Headquarters' Committee on January 30, 1935, who have hereunder set their names as witnesses of my signature hereto.

(Signed) G. de Purucker.

Witnesses:

John R. Beaver, Chairman [HQTRS. Committee]	
Guy E. Ponsonby	B. de Zirkoff
Joseph H. Fussell	Sven Eek
Elsie V. Savage	George F. Mohn
Hazel S. Minot	Edwin W. Lambert
Gertrude W. Van Pelt	Edward E. Synge
Alice Bolting Copeland	S. H. Shepard
Marjorie M. Tyberg	Charles M. Savage
Ethel Lambert	William Hartley
W. E. Small	Oluf Tyberg
Henry T. Edge	Iverson L. Harris
Lucien B. Copeland	La Fayette Plummer

THE "CO-EXISTER" OF SOUTH AFRICA

[Editor Rosemary Vosse (8 Malton Road, Wynberg 7800, South Africa) comes out in her *Co-Exister* always with something practical to her beginning-to-be-tutored-in-Theosophy circle of readers. This is evidenced in issue No. 9: "We Can Still Dream," "What Went Into Our Soup Tonight?", "To Love or Hate," etc. She also has pages for the little ones (the Lotus Circle), and the music and words of "Brothers We" are given. (Thousands around the world will have heard that little brotherhood song dating back 90 years or so!). A separate inserted yellow sheet, "Theosophy in South Africa" continues with No. 24. As 1988 has been a celebration year for *The Secret Doctrine*, the appropriate study is "The Tree of Life and Knowledge." We quote briefly]

The trunk of the *Asvattha* (the tree of Life and Being, the Rod of the caduceus) grows from and descends at every Beginning (every new manvantara) from the two dark wings of the Swan (*Hansa*) of Life. The two Serpents, the ever-living and its illusion (Spirit and Matter), whose two heads grow from the one head between

the wings, descend along the trunk interlaced in close embrace. The two tails join on earth (the manifested Universe), into one, and this is the great illusion, O Lanoo! [Lanoo—disciple].

Thus wrote H.P. Blavatsky in *The Secret Doctrine* (I, 549) which was published in 1888, exactly one hundred years ago. This sort of statement is typical of what the person who tackles that book is likely to find. Food for thought and a broadening of our comprehension, as we get the mythologies of various countries brought together and compared . . .

Asvattha is a Sanskrit word and the Asvattha Tree is explained in our Sanskrit glossary as "The mystical Tree of Knowledge, the mystical Tree of Kosmic Life and Being, represented as growing in a reversed position: the boughs extending downwards and the roots upwards. The branches typify the visible Kosmical universe, and roots the invisible world of spirit." . . .

It is interesting to realize that whenever an attempt is made to bring light into the world, the powers of darkness gather round and do their worst to bring confusion into the ranks of those who are involved. It seems that this is a necessary evil, like the natural attraction between the two serpents of the Caduceus, the ever-living (spirit) and its illusion (matter). . .

Those who do not take the trouble to go digging deeply for the Truth, will have to be satisfied with its illusion—until one day, probably because of some great suffering, they are spurred on to do more seeking. The reason why they hadn't discovered it may have been because they had kept it buried away, preferring not to take any notice of it. They tell us that we do all have this truth hidden in our own hearts, and that the only way we have of recognizing a truth placed before us is by the response of our hearts which promptly say—that's it!

BOOK REVIEWS

The Third City: Philosophy at War With Positivism, by Borna Bebek, Routledge & Kegan Paul, London, 1982.

This rather enigmatical title hides from the eyes and minds of prospective readers the importance of the book instead of inciting them at least to peruse it in a preliminary stage. In any case I can hardly conceive of a 'theosophist' being attracted by this title—a pity, as far as I can see. This book review, therefore, is meant to correct, to some degree, the first impression.

Readers of our bi-monthly will know that H.P.B. looked upon Neo-Platonic philosophers as her direct precursors, as she states at the beginning of her book *The Key to Theosophy*. The word and concept 'Neo-Platonism' dates from the beginning of the 19th cen-

tury to denote Platonists who lived and published after Plotinus (ca. 250 of our era). They saw themselves as 'platonists'—and on these lines the author Borna Bebek, born in Zagreb, Yugoslavia, in 1951, philosophizes. He studied at different universities in Europe and received for his dissertation for Ph.D. a grant from the government of Greece for a stay in India. Here the book was conceived, with the help of the 'keepers of Kara Ashram in Puri', the gurus Hariharananda, Brahmananda, and others. And the book was finished in Greece, in Mithi, on the island of Crete.

Let us turn to pp. 248-49, the 'Conclusion'. ". . . I tried to show that the process of apprehension functions correctly only when based on notional principles that are organized by the sentiments. [We will return to that topic presently.—JHD]. This type of apprehension is labelled *Noesis* in Greek thought and it derives from the ethical light of the Good itself. *Noesis* is opposed to *Dianoia*, autonomous thought based on the world of becoming, which is a merely conjectural interpretation superimposed on true apprehension, and valid only when used in connection with noetically derived principles." So far Bebek as to the first part of the book (pages 17 to 125 inclusive), which has the title Dialectic. This word is used in the (basic) sense of 'concerning-talking-together,' having a dialogue on the lines as e.g. Plato used in his disquisitions, and Socrates indulged in.

One of the main topics in this section of the book is 'definitions,' description of the words and notions used. The words 'manas' and 'buddhi,' freely used by Bebek, require no circumscription for our readers, I think; but the word 'Saanthana' in combination with 'Dharma' is not so clear. As a synonym, 'Philosophia Perennis,' age-less wisdom, is given (p. 4). This makes probable that the word is a corruption of the Sanskrit 'sanatana,' meaning also 'ageless, eternal'.

The whole work of Bebek is intended as an introduction to that way of 'saanthana', and gives some 'exercises' in it. With some amount of optimism he says: "It must be pointed out that, following an initial few decades or centuries, this new way of thinking will again reconceptualize itself." Here we come to another word of paramount interest to an understanding of Bebek's book and its subtitle 'Philosophy at war with positivism'. According to Bebek a good example of the abyss gaping between his saanthana philosophy and 'positivism' is the following:

"The Saanthana philosophy's division between here and there is not dualistic, for it does not posit two worlds, 'here' and 'there': it posits only one world that can be conceived in different ways. . . . It is precisely this sort of separation which creates the division into 'subject' and 'object', into 'me' and 'the world'.

Such a division is necessary for the merchant, since the merchant's (epitumic) soul will necessarily see each individual as an ontologically separate unit, requiring the separate satisfaction of his needs through the intermediate market. Bourgeois thought must create an individual unit of consumption so as to cater to its newly created needs." (p. 36-7)

This has two purposes. In the first place the reader will be able to see how wide the application of the words 'concept' and 'conceptualism' is with Mr. Bebek. The second point is: one can clearly see the degree of similarity between the critical position of the 'saanthanist' Bebek anno 1980 and that of H.P.B. about 1890. In May 1891, about the time of her death, there was printed in *Lucifer* an article from her hand: "Civilization, the Death of Art and Beauty" (Coll. Writings, Vol. XIII, pp. 177 *et seq*) from which I quote:

"It is to its (modern 'civilization') progress that selfishness and materialism, the greatest curses of the nation, are due; and the latter will most surely lead to the annihilation of art of the appreciation of the truly harmonious and beautiful. . . . It is this universal tendency, which by propelling humanity, through its ambition and selfish greed, to an incessant chase after wealth and the obtaining *at any price* of the supposed blessings of this life, causes it to aspire or rather gravitate to one level, the lowest of all—the plane of empty appearance. . . . Like a hidden leprosy our Western civilization has eaten its way through all the quarters of the globe and hardened the human heart. . . ."

The reader might ask, after having noted the parallels between the saanthana philosophy and 'theosophy': but what has this to do with the different 'cities' hinted at in the title of Bebek's book?

First, some information. The word 'town' is used as the literal translation from the Greek word 'polis'. The word is used by Plato in a somewhat romantic sense as the religious and cultural center of a group, under the influence and defense of a 'god' or 'goddess'. The 'polis' (town or country) Athens was protected by the goddess Athene; the life of the two was an expression of the inner life, the 'pathos' as it was called in Greek, of the citizens. This 'pathos' is literally rightly translated by Bebek as 'sentiment', but in connection with the word 'sentimental' rather misleading.

Now, returning to the present situation as described by Bebek and H.P.B., it can be stated that the society (town) where we are now is radically sick, the 'first city' according to Bebek. A 'second' is perpetually being founded by the saanthana-philosophers, Zoroaster, Jesus and Socrates. By 'philosophy' is meant here what is

called in theosophical circles 'esoterism'. Both H.P.B. and her precursors Plato and Plotinus were rather reticent on this topic—and I feel I should join this company. Bebek uses 'sattva' (e.g., in the diagram on p. 114) as a synonym of 'reality' in the realm of being, knowing and ruling—soul element. 'Sat-tva' means the quality of 'sat', reality. H.P.B. used the word 'sat' as part of the seal, the emblem of her Esoteric School, e.g., on the plate opposite page 195, Vol. X of the *Coll. Writings*. According to Bebek *and* of the teachers in the school of H.P.B. 'LOVE' is a word that can be used in this context, be it with hesitation. Bebek—I think in accord with his Hindu gurus—speaks about the Love of God, Love for Humanity being the word used by one of the teachers in the Esoteric School (*The Mahatma Letters*, 3rd impression, p. 32).

I hope that this comparison may incite the reader to further study in this exciting field.

—J. H. DUBBINK

Kuthumi on Selfhood by Clare Prophet, Summit University Press, \$18.95.

Kuthumi on Selfhood is a recent re-release under new title of Elizabeth Clare Prophet's 1969 volume 12 of her *Pearls of Wisdom* series. These short essays are supposedly channeled from the adepts behind the foundings of the Theosophical Society, Morya and Koot-Hoomi (and a host of others from "Archangel Michael" to Gautama Buddha), and are bound together in one volume.

First of all, any serious student of Theosophy realizes that Clare Prophet's "Morya" and "Kuthumi" are not the *real* Morya and Koot Hoomi, since these two adepts did not believe in the practice of mediumship. The impersonation of adepts by astral entities is no uncommon thing, as can be seen by Koot Hoomi's own words on page 419 and other places in *The Mahatma Letters*.

While *The Mahatma Letters* (the production of the real K.H. and M.) is solid philosophy throughout and obviously the production of great minds, whether the critic of them be Theosophist or not, the contents of Prophet's *Kuthumi on Selfhood* is almost entirely pollyannic gibberish, with undefined terms piled helter-skelter upon each other from every area of religion and occultism in such irrational fashion as to make anyone throw his hands up in attempting to find even a focal point of basis for critique. Once again, as is the case in most all 'channeling', the discourses are an appeal to the emotions with only the barest necessary trace of rhyme, reason, and system.

One wonders how with any sense of conscience Clare Prophet can for the last 30 years present her channelings as from the same Masters behind the original Theosophical Society and responsible for most of

Founder Blavatsky's erudite writings. How could one suppose such a drastic degeneration in style and complete about-face on philosophic matters could come from the same source? The word 'God' is used approximately half a dozen times on each page of Prophet's work, while in *The Mahatma Letters* K.H. and M. would not use the term at all without careful qualifications because of the term's connotating the Christian *personal* deity. While it is stated repeatedly in the adept-produced writings that it is hoped the Theosophical Movement will avoid any sort of 'churchism', Clare Prophet's "masters" have instructed her to do this very thing with her "Church Universal and Triumphant", complete with bishops, *et al.* 'Morya' is even made to give a wonderful Christmas sermon at one point, and vicarious atonement is promulgated at others—the very antithesis of Theosophical teachings. 'Jesus Christ' delivers a message also, while in the adept's earlier Theosophical teachings Christ was held to be an Avatar, a being created by "White Magic" who ceases to exist forever after physical death. One wonders now what he is still doing around! Did Clare Prophet's 'adepts' change their philosophy from early Theosophical days? Or does she merely ignore the above discrepancies and the thousand other paradoxes between her 'new' adepts and the old, genuine adepts—who were not "ascended masters" at all (whatever that may be) but real living men.

—MARK JAQUA, in *Protagonos*, Summer 1988

ITEMS OF INTEREST

1989 Seminars, Conferences

New Zealand Theosophical Society (Adyar), January 13-18th: lectures, workshops, seminars; presents Miss Joy Mills, Director of the Krotona School of Theosophy, Ojai, California.

Australian T.S. National Conventions (Adyar), was held in conjunction with the 4th Indo-Pacific Conferences, St. George's College, campus of the University of Western Australia, Jan. 21-25. International guest speaker: Miss Joy Mills.

Bringhausen Summerschool and Annual Convention of *Theosophischer Arbeitskreis Unterlengenhardt* (Point Loma), Irmgard Scheithauer, Director, informs us that L. Gordon Plummer will be the guest speaker, June 17-24. Mr. Plummer is well known as the author of *From Atom to Kosmos, By the Holy Tetraktys: Symbol and Reality in the Universe*, and other theosophical books. He will show slides of his latest studies on the Golden Section as it relates to mathematical symbolism and cosmology.

International Conference on Theosophical History

This will be held July 14-16 at 50 Gloucester Place, London, headquarters of the T.S. in England, and sponsored by the Theosophical History Centre. Address inquiries to: Theosophical History Centre, c/o 12 Bury Place, London WC1A 2LE, England.

Combined Convention and Summer School 1989

The Journal of the Theosophical Society (Adyar) in England announces this event will be held at Nottingham University from July 29-August 2nd, the theme: Meditation in Theory and Practice; the speakers: Jeanine Miller, Trevor Leggett, Muriel Daw, and others. The Blavatsky lecture will be by Dr. Yves Marcel (of the French Section T.S.)

Krotona Institute, School of Theosophy

"Continues to offer unique opportunities" (we quote from their Winter-Spring 1989 announcement) "to members of the Theosophical Society for training and study . . . Study of the theosophical principles, including programs on *The Secret Doctrine*, *Mahatma Letters*, and other basic theosophical texts, is part of the regular class program . . ." Some of the topics presented this spring are: "Foundations of Esoteric Philosophy" by Ianthe H. Hoskins (based on the booklet of the same title compiled by Miss Hoskins from the writings of H.P.B. Blavatsky); and by the same speaker, "The Perennial Philosophy". "The Seven Faces of Man" (Who and What are We?) by Adam Warcup. "Raja Yoga: A Study of Patanjali's Yoga Sutras" by Will Ross. "Being at Home in the Cosmos" by Dr. Ravi Ravindra. "Applying Theosophical Principles to Daily Living" by Nancy Whistler. "The Secret Life of Cells" by Cleve Backster. Workshop titled "Spiritualizing One's Life" will be conducted by Linda Jo Pym. Diana Dunningham continues the study circle on "The Key to Theosophy", and Joy Mills gives 6 sessions on "The Voice of the Silence", continuing also the series "Studies in The Mahatma Letters to A.P. Sinnett", focusing especially on the ideas concerning God, matter, motion, and evil as presented in the famous Letter #22.

From Australia

In the *Australian TS Newsletter* (Pasadena, T.S.) No. 24, Jan.-March 1989, the Secretary in Melbourne, writes: "It is difficult to sum up such an electrifying experience [as the October SD Conference in Pasadena] in a few words", and suggests (for Australian members) it would be better to borrow the indexed videotapes of the 32 hours of conference sessions now available. "The centennial gave abundant evidence," the report continues, "of the practical brotherhood that exists amongst

theosophists with delegates from all major branches of the theosophical movement and leading independent students contributing to honor H.P. Blavatsky's contribution to world consciousness. Many exciting developments were discussed . . . In particular the need for flexibility and an openness to new methods beyond the traditional lecture/study/group/ academic approach to the teachings seemed to emerge."

Translation in German

The Theosophical Society in Hannover, titled "Esoterische Philosophie" (Point Loma-Covina), has continued translation and publication (in separate volumes) of G. de Purucker's *The Esoteric Tradition*, with chapters 19 to 24 of the original second volume. These cover the subjects of "Reimbodiment as Taught Through the Ages", "How Man is Born and Reborn", "Life", in Fact and Theory." They have also published a book "Einführung: Weisheit der Zeitalter", outlining basic teachings of Theosophy, such as those of Reincarnation, Karma, Cycles, the afterdeath states, and the Inner God.

"Informationsblatt" of Theosophy in Germany

No. 12 (Jan.-March 1989) of this handy booklet again lists theosophical centers large and small in Germany, their addresses, the "contact person" for further information, lodge and study programs, and dates for same. How many? 60 of them! Also listed are seminars and summerschools, besides those in Germany, from March through October, in Portugal, Finland, Denmark, England, The Netherlands. The editor also gives a summary of the Secret Doctrine Conferences held (following the one in London) in Wurzburg, Pasadena, and Paris, calls attention to the *Theosophical Network* magazine (P.O. Box 155, Muskogee, Oklahoma 74402), and in her Foreword sounds a strong note for inter-theosophical cooperation. (For copies write to: Helga Rex, Langrafenstrasse 4, 3052 Bad Nenndorf, W. Germany.) In all this we see a practical example of Networking embracing all theosophical effort.

TPH Catalogue 1989 (London)

"The new catalogue of Theosophical Publishing House (England) contains many price reductions of Quest books. TPH are now the distributors in the UK for Chthonios Books, Point Loma Publications, Theosophical History Centre and The Zen Centre. Titles from these publishers are included in the Catalogue. Books may be ordered from Quest Bookshop, by telephone, using Access or Visa cards."—(Quoted from *The Theosophical Journal*, London)

From Atom to Kosmos

By agreement between Theosophical Publishing

House (Wheaton, Illinois) and Point Loma Publications, Gordon Plummer's *From Atom to Kosmos: Journey Without End*, has been published this spring by T.P.H. This co-publication has been made possible with the assistance of the Kern Foundation.

The Theosophical Digest

Scheduled for birth in March 1989 is this new monthly theosophical journal issued by the Theosophical Society of the Philippines (Adyar). Its editor is Vicente Hao-Chin, Jr. Scanning and selecting from the wide field covering Meditation, Spiritual Growth, Character Building, Yoga, Intuition, Psychic Research, Modern physics, Zen Buddhism, Mythology, Comparative religion, Christian mysticism, Holistic Health, Mystery-Schools, the key-word to emphasize in this digest, we understand, is "theosophical." It is to be "a magazine on wisdom and spirituality, applied to daily living." "Each issue will contain original writings condensations of carefully selected articles on the above subjects. Subscription rates per year: Philippines P128.00, overseas US\$10.00. Address: The Theosophical Digest, 1 Iba St., Quezon City, Philippines.

Theosophical Biographies

The Canadian Theosophist, Nov.-Dec. 1988, is uniquely (and delightfully) given to biographies of "colorful Theosophists." "The editors," states the introductory paragraph, "apologize for the imbalanced content, but hope readers will find it not the less interesting." (It was indeed interesting!) What before was just a name surrounded with a dim haze of information—that of Charles Lazenby ("Pulch")—became alive, vibrant. Lazenby could laugh, we are told. And we did. Reviews of three early, and better known, Theosophists are also given by the editor: those of Annie Besant, Helena Petrova Blavatsky, and Henry Steel Olcott. "The three have been dead a long time. Their lives, their (relative) successes and failures, are all part of the history of the Movement. There is much to learn from them, if we consciously try to view them dispassionately." Who would want to miss this issue!

Go Back in Thought 45 Years

—And then perhaps the following quote will have interest. It is from *The Theosophical Forum*, July 1945. (Editors were Marjorie M. Tyberg, Helen Savage, W. Emmett Small; and Iverson L. Harris was Chairman of the Cabinet). The editors list 13 magazines received in exchange, then follow with this:

We appreciate the opportunity for exchange of wide thought throughout the Theosophical Movement afforded by this collaboration, and recent issues of these periodicals point to a growing inner accord emphasizing fundamental Theosophical teaching as first enunciated by H.P.B. Should this trend grow it may not be outside the realms of possibility that before too long a time has

passed a Theosophical magazine will be produced devoted entirely to appropriate reprints from these various Theosophical sources. This *Eclectic Theosophist*, or whatever name is given to it, would then present before the world a strong front wherein would be drawn the highest and the best forces of the several Theosophical Societies. Until such an idea can wisely be brought to concreteness THE THEOSOPHICAL FORUM feels it is contributing towards this worthy end by occasionally reprinting, with the permission of the respective editors, inspiring articles from the pages of its Theosophical contemporaries.

FROM LETTERS RECEIVED

E.S., Seal Beach, Calif.— Enjoyed particularly your New Year's number of the E.T., #109, especially Helen Todd's "The Unconquered Sun".

A.R., Melbourne, Australia—I have long been an admirer of *The Eclectic Theosophist* as one of the best guides to current developments in the Theosophical Movement. With all good wishes from the T.S. Pasadena (Australian Section) for your highest endeavors in 1989.

P.G. (Holland): 1988 was an important year for all of us. The twelve booklets of Esoteric Instructions (by G. de P.) are so wonderful to us. Some pages I have to read again and again, and I realize more and more what it means to be a "Theosophist"!

Brian Taves, San Pedro, California—It may be of interest to Mundy fans to know I am writing a critical study of his works, expanding on my article in the *Southern California Quarterly* mentioned in your issue.

Marc Genar, Sint-Truiden, Belgium.—I hope all the E.T. vols. by G de P will meet with approval from all lovers of the Theosophical Teachings, because they contain such a wealth of the philosophy of life. Their contents cannot be exhausted; always anew they provoke the profoundest thoughts. I would like to call them a perennial source of wisdom.

Mrs. Elba Fuentes, San Juan, Puerto Rico.—I consider *The Eclectic* a jewel among my Theosophy books. It keeps me abreast on activities in all fronts with news I would not be aware of otherwise. Thank you so much for such a splendid endeavor.

L.B., Miami, Florida.—I'm thrilled to be subscribing to "E.T.", a publication in the HPB tradition. Looking forward to past and future issues.

C.C., Daytona Beach, Florida.—*The Eclectic Theosophists* is a light amidst the present darkness . . .

W. Schmit, The Hague, Holland.—In my opinion *H.P. Blavasky: the Mystery* (G. de Purucker) is still the best book on H.P.B.

CONTRIBUTIONS

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